DOCUMENT RESUME

ED 131 734 FL 008 238

AUTHOR Sosseh, Hayib
TITLE A Basic Mandinka Course with Cultural Notes.
INSTITUTION Peace Corps, Washington, D.C.
PUB DATE [65]
CONTRACT PSC-75-01
NOTE 79p.; Not available in hard copy due to marginal legibility of original document

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS *African Languages; Cultural Context; *Cultural Education; *Instructional Materials; *Language Instruction; Language Skills; *Mandingo; Oral Communication; *Second Language Learning; Teaching Methods; Textbooks; Volunteers

ABSTRACT

This basic Mandinka course consists of a series of dialogues with drills, questions, and improvised situations based on the real life experiences of Peace Corps volunteers in the Gambia. The teaching method is structured around choral repetition, backward build-up for difficult sequences, individual repetition, precise explanations of vocabulary, and dictation. There are some grammatical explanations, although the major emphasis is on proficiency in oral communication. Substitution, transformation, and expansion drills follow the dictation. Students are also required to improvise situations in which they create their own dialogues and make the best use of their vocabulary. There is a concerted attempt to integrate language and cultural factors in each lesson, and this is to be reinforced by role-playing activities and field trips. The basic objectives of the course include an understanding of Gambian culture and effective use of language in accomplishing basic daily living tasks. (CLK)

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BOB NING MOMODOU

# A basic Mandinka course with Cultural Notes

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Peace Corps

The Gambia

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# PREFACE

## LANGUAGE

The language lessons are composed of dialogues with drills, questions, and improvised situations all based on the real life experiences of Peace Corps Volunteers in The Gambia. There is emphasis on the oral since it is the direct method we are using, but there are some grammatical explanations in special circumstances, although most of the grammar method is avoided. We also avoid giving rules with so many exceptions. There is some writing involved, and each student should have a pen and notebook.

## A guide to the Dialogue

I. Method:

The teacher reads each dialogue first and the students listen carefully. The first time this is done, the students won't know exactly what the teacher is talking about, but they would have a general idea of what Mandinka sounds like compared to their own languages. They should be prepared for the unfamiliar sounds, e.g., "nga", "gne", etc.

a. Choral repetition:

At the beginning of each dialogue, the teacher should go through the sentences at least one time (more than once if time is available) with choral repetition. The teacher says the sentence or phrase and the entire group repeats after him in chorus. This process is repeated right through the dialogue.

b. Backward build-up:

In certain cases, a sentence might be too long for normal repetition, in which case it has to be broken down to make it easier for the students to repeat and assimilate. Backward build-up is also used for long sentences in which the final words may be lost by trying regular choral repetition. The teacher starts from the end of the sentence and goes backwards to the beginning with students repeating after each addition. Example:

Inteh man na buko jeh.
- Jeh (1)
- Na buko (2)
- Na buko jeh (1+2)
- Man (3)
- Man na buko jeh (1+2+3)
- Inteh (4)
- Inteh man na buko jeh (1+2+3+4)

This is only done when and where necessary for better pronunciation, intonation, and rhythm (P.I.R.). Choral repetition helps in getting everybody to participate in repeating the sentences and in getting the rhythm and should be used often.

c. Individual repetition:

After choral repetition, the teacher has the students repeat individually to find out who has not been following during the choral repetition. This is the time for individual help for better P.I.R., and a chance to test the pronunciation of each student.

d. Movements:

The teacher should move around instead of standing in one place during the lesson. Three major points where the teacher must stand are the middle, the extreme right, and the extreme left. In this way, the teacher can be at one end of the classroom and direct his questions to students at the opposite end. Students must not be questioned in the order they are sitting. For example, if the teacher starts from the right, by the time he reaches the left, the last student would probably be relaxing since he would know that he wouldn't be called on for a while. To avoid this, the teacher must ask questions at random while moving around to make the students alert and the class lively.

e. Rewards:

It is better to encourage your students rather than discourage them. The teacher should give frequent and varied encouraging words to the students for correct responses. If the teacher merely says "good" after every correct repetition, then the word will lose its meaning. However, different positive encouragements such as non-verbal communication (smiling, gestures, intonation, noises made by the tongue, etc.) would be very effective.

f. Global explanations:

At this point the students have been merely parroting sounds. They can say quite a few phrases correctly, but do not know what they mean, and wouldn't know what the dialogue was about. This is when a global explanation can be used effectively to give students a general idea of what the dialogue is about. This way, they will know who is speaking to whom and about what in a general sense.

g. Precise explanations:

This is necessary for the students to understand the meanings of individual words used in the dialogue. This way, they may have

notions of the grammar and structure of both phrases and sentences. Some methods the teacher can use in the explanation are:

- actions, situations
- gestures
- facial expressions
- objects
- comparison of objects
- intonation
- images: drawings, photos, carvings, etc.

environment (e.g. sunshine)
- translation

During the precise explanation there should be some repetitions for further practice. The process should be as follows:

- repetition of the whole phrase
- fragmentation: isolate the elements
- repetition of fragments
- explanation through the context
- explanation outside the context
- creation: the use of original words
- back to the context
- repetition of the whole phrase

h. Dictation:

Having had enough repetitions, the students now should be able to say all the sentences of the dialogue. They should also know the meaning of all the words used. The teacher then dictates the dialogue, reading slowly and pronouncing the words distinctly, and the students take them down, spelling the words exactly as they hear them. The students should learn the dialogue before going on to the next one.

II. Drills

At this stage, the students should know a reasonable number of words, phrases and sentences. It is then the duty of the teacher to help them expand their knowledge by constructing new sentences with the limited vocabulary they have. This is done in the form of drills, e.g. substitution, transformation, and expansions drills.

a. Substitution drills:

The teacher takes model sentences or phrases from the main dialogue which the students know by now. Then he suggests words or phrases to be substituted in the original sentences or phrase. This process is done right through the sentences of the dialogue, especially with the difficult ones. Example:

| | | | |
|---|---|---|---|
| | Inteh man na buko jeh | Teacher: | "Iteh" |
| Student: | Iteh man na buko jeh | " : | "Ateh" |
| " : | Ateh man na buko jeh | " : | "Itolu" |

Student: Itolu man na buko jeh etc.

b. Double substitution:

This is a little more difficult, but should be done to test the understanding of the students. Words or phrases are given by the teacher, and the students must substitute them in the right place which varies each time. The ability to do this shows that the student acquired some knowledge of sentence construction. Example:

| | | |
|---|---|---|
| | Inteh man na buko jeh. | Teacher: "Iteh" |
| Student: | Iteh man na buko jeh | " : "Kalaa" |
| " : | Iteh man na kalaa jeh, etc. | |

c. Transformation:

Here the teacher gives a model sentence and the students try to say the same thing in other words. Example:

Teacher: I ye bungo fita le
Student: I yaa fita le
Teacher: I ye bungo muu le
Student: I yaa muu le

d. Expansion:

By this time the students should know quite a few words, phrases and sentences and can expand a given sentence by adding words or phrases given by the teacher. Example:

| | | |
|---|---|---|
| | Naa! | Teacher: "Nko" |
| Student: | Nko naa! | " : "Jang" |
| " : | Nko naa jang! | " : "Bang" |
| " : | Nko naa jang bang! etc. | |

Note: Gestures should be used throughout the drill because they help the teacher to know whether the students know what they are talking about.

III. Questions:

There are a number of questions at the end of each dialogue for the students to answer. These are to test the students' understanding of the dialogue.

IV. Situations:

Those are improvised situations during which the students create their own dialogues making best use of their vocabulary. All the students should take part in this exercise.

V. Pronunciation:

a. Vowels:

A as in father
O as in naught
E as in rate
U as in food
I as in thin

NB: The length of the vowel sound is shown by doubling the vowel.

b. Diphthongs:

AI as in why
OI as in boy
EI as in ray

c. Consonants:

| | |
|---|---|
| B | C |
| D | F |
| G | H |
| K | N |
| O | R |
| S | T |
| K | V |
| W | Y |

d. Special sounds:

Mandinka has special sounds that most foreigners find extremely difficult to make. They are:

nga - nasal sound
nye - as in Sonia

Show the movement of the tongue in making this particularly difficult sound: "nye". To make this sound, the tip of the tongue is placed at the back of the front teeth as when pronouncing the word "nine", then the tip of the tongue is removed from that position as the middle part of the tongue is placed against the palate.

CROSS-CULTURE

Language is an integral part of a culture. It is often attempted to separate them in training programs for the sake of scheduling. Here we try to integrate the two as much as possible. For every dialogue there is a cultural introduction which could be discussed. The following exercises are for "cross-cultural training".

I. Role Plays:

These are short plays by trainees and/or trainers through which a certain aspect of the culture is enforced. Role plays are most effective when trainees participate in them for situational reinforcement.

For example, a typical cultural situation would be enacted by people who understand the Gambian culture. The rest of the group would observe the proceedings and state: (a) things about the role play they liked, (b) things they disliked, and (c) things they observed and didn't understand. Next, the role play would be re-enacted, and the "actors" would be replaced one by one until they are all trainees. Finally, a discussion is held in which all aspects of the role play are covered with the aim of understanding the cultural situation represented by the role play.

II. Field Trips (Sorties):

Sorties vary from the initial discovery of a new milieu working as a group, to an individual job-related trip, live-ins, visits to institutions, etc. Sorties are most effective when trainees have specific objectives to work on. Maps are issued when necessary. The following is an example of a sortie developed by the R.T.R.O. in Senegal.

Sortie no. 1

Culture shock, feeling lost, no familiar cues - these are expressions usually associated with being in a foreign country (foreign in the sense of unfamiliar). As you explore and learn to read the signs, you may find that things are not as different as you expected, or you may find that some things are quite different after all. In order to find out, though, one thing is sure - you have to be there, and you have to use your own experience and perception.

Objectives of this sortie:

1. to discover the new milieu - working as a group to locate some of the services and things we need to satisfy our basic security needs.
2. to learn how to orient oneself.
3. to observe basic greetings - where, how, how often ...
4. to observe appearance.

Procedure

1. Working with your staff, decide as a group on some of the things you would like to locate to make you feel more comfortable in Banjul.

2. Put these things or services in a list according to your priorities and working with your guide, decide which things can be found in the immediate neighbourhood.

3. Using local transport, or walking if possible, in the company of your language teacher, locate and visit as many of the places and things mentioned in your list as possible.

4. Bring back as much of the following information as possible:

   a. how to get there - location, transportation
   b. if you purchased anything - how much did the article cost?
   c. how was your experience in finding this service or thing different from the same situation in the States - or was it the same?

5. Observe and describe the people you see and meet:

   a. can you identify the person's function based on his appearance?

6. Comment on greetings you observed; are they the same or different from U.S. greetings?

7. Note the things that raise questions in your mind and that you would like answers to.

8. Make a list of the new words and expressions you heard or learned during the sortie.

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The following is a typical list of things or services prepared by a group of trainees:

Sortie no. 1: 1. Transportation - how to get around, maps of the city

*2. Stamps - post office, writing paper, envelopes
*3. Food stores, market - cokes, cigarettes, beer
*4. Reading materials - books, phrase books, American newspapers, magazines
*5. Drugs - chemist
6. Film - photo stores, developing
7. Bars, cafes, restaurants
8. Bargaining or set prices
9. Clothes, shoes, etc.

* Items that could be found in the immediate neighbourhood.

This resulted in a sortie to:

1. Post office
2. Supermarket, small boutique, African market
3. News stand
4. Drug store

Other items were covered in a subsequent sortie.

III. Critical incidents:

These are cultural experiences from a volunteer's point of view clearly demonstrating the difference between two cultures in a brief anecdote. They are read and discussed by the group (trainee /trainer). The following are examples:

1. I had a teacher who was particularly resistant to science as a subject. She avoided it as much as possible prior to my arrival, and was very resentful of me as a science teacher. I think much of this was out of fear of failure. I praised her every effort and pretended not to be aware of her failings. She has become a very enthusiastic science teacher and she is like a child when discovering new things.

2. Upon my arrival at my job as a teacher, I found a dilapidated school with buildings which needed repair. Perfectly good equipment was unused, and the staff, and needed and wanted help. For two weeks, I investigated all aspects of the situation, poking into every nook and asking a thousand questions, and listing everything that needed to be repaired, replaced, cleaned, or altered. I knew the staff wouldn't be much help, so I was personally able to solve most of them.

IV. Discrepant events:

These are similar to critical incidents except that they may not be "critical", but reflect purely a difference in culture. For example:

a. I was on my way to a new village. Every time I would come to a fork in the road, I would ask in perfect Mandinka"Is this the right road?", and they would always say yes. I got incredibly lost, was running out of gas and gave up and went back home.

Why didn't I get the right directions?

V. Force field analysis:

This is a brain-storming of a goal, stating cultural forces for and against, and means of achieving the goal. For example:

FORCE FIELD ANALYSIS

What are the factors that can help or hinder me in achieving the following goal?

"I want to be fully accepted by my village as a native Gambian"

| Forces for: | Forces against: |
|---|---|
| | |

1. Which of the above do I have no control over?
2. Which can I change and how?
3. Should I attempt or abandon the goal?

## LANGUAGE/CULTURAL TRAINING LEARNING OBJECTIVES

1. By the end of training the trainee will be able to greet effectively.

   a. exchange at least five greetings in the target language
   b. explain the importance of greetings
   c. use at least 3 non-verbal gestures for greetings
   d. state at least seven meanings of "tubeab"

2. By the end of training the trainee will be able to identify and pronounce names of people and places.

   a. ask the name of a person or place in the target language
   b. state at least 10 Gambian first names and 10 Gambian last names
   c. state at least 15 towns in The Gambia
   d. state the divisions of The Gambia

3. By the end of training the trainee will be able to count and use local currency in the target language.

   a. count up to a thousand in the target language
   b. state the following Gambian currency in the target language

| | |
|---|---|
| D25.00 | D0.50 |
| D10.00 | D0.25 |
| D 5.00 | D0.10 |
| D 1.00 | D0.05 |
| | D0.01 |

   c. explain the counting system
   d. take a taxi without assistance using the target language
   e. differentiate vehicle number plates

4. By the end of training the trainee will be able to shop easily in the target language in all commercial quarters.

   a. buy an item in the market using the target language
   b. bargain for a better price for an item in the target language
   c. give thenames of at least 20 items in the market in the target language, including fruits, vegetables and meat
   d. name in the target language at least 5 domestic animals and five food fish.

5. By the end of training the trainee will be familiar with Gambian culinary art.

a. state the names of at least 6 Gambian dishes
b. order food in the target language, giving:
    - name
    - quality
    - quantity
    - flavor
    - cost
c. explain the etiquette at meals including:
    - hand washing
    - youngest holding the bowl
    - using only the right hand
    - only elders talking at meals
d. state at least 6 household utensils in the target language including but not limited to:
    - dish
    - plate
    - glass
    - spoon
    - knife
    - fork

6. By the end of training the trainee will be able to receive and give directions related to daily activities.

a. receive and successfully follow directions in the target language to at least four places of his work-related activities
b. state in the target language directions including:
    - North
    - South
    - East
    - West
    - left
    - right
c. give correct directions in the target language to at least the following places:
    - Peace Corps Office
    - American Embassy
    - Post Office
    - Ferry crossing
    - Car park (garage)
d. describe Banjul giving at least:
    - history
    - geography
    - important places

7. By the end of training the trainee will be able to describe in the target language compound living conditions.

a. describe in the target language a traditional Gambian house at least giving:

- . color
- . size
- . location
- . number of rooms
- . number of doors
- . number of windows
- . provision for lighting and water

b. state the primary colors
c. state at least 6 adjectives describing size and shape in the target language
d. state the names of rooms in a house in the target language
e. state at least five fixtures/appliances in the target language including but not limited to:

- . light bulb
- . shower
- . toilet

f. state the names of at least 7 pieces of furniture in the target language including but not limited to:

- . chair
- . table
- . bed
- . stove
- . refrigerator
- . cabinet
- . desk

g. state the element of landlord-tenant relationship

8. By the end of training the trainee will be able to describe social conventions and relationships within the community.

a. state at least 10 family relationship titles in the target language, including but not limited to:

- . father
- . mother
- . sister/brother
- . uncle/aunt
- . grandmother/father
- . in-law
- . cousin

b. state the best approach to elders.

9. By the end of training the trainee will be able to use accurate descriptive forms for a day.

a. state at least five terms in the target language describing the weather, such as hot, cold, wet, rain, dry, season
b. state in the target language the days of the week
c. state in the target language the months of the year
d. describe how groundnuts are grown in The Gambia and processed
e. describe the effect of the drought on The Gambia

10. By the end of training the trainee will be able to give directions to an employee.

a. instruct a cook and wash lady in the target language
b. state the functions of a maid and the relationship with the employer

11. By the end of training the trainee will be able to describe and state in the target language positions, parts and movements of the body.

a. state in the target language at least five physical positions including but not limited to:
    . standing
    . sitting
    . squatting
    . lying
    . bending
b. state in the target language at least 7 parts of the body
c. state in the target language at least 4 movements of the body

12. By the end of training the trainee will be able to instruct a tailor using the target language.

a. have a dress made in the target language, giving:
    . size (long, short)
    . type of dress
    . cost
    . bargain

13. By the end of training the trainee will be able to be familiar with Gambian music and instruments in the target language.

a. sing at least two songs in the target language
b. describe at least two musical instruments common in The Gambia

14. By the end of training the trainee will be able to communicate effectively in the target language.

a. construct at least 2 sentences demonstrating each of the following:

- . statement
- . question
- . exclamation
- . command

b. demonstrate the intonation patterns of the target language

c. construct at least 2 sentences demonstrating each of the following:

- . past
- . present
- . future

d. construct at least 2 sentences to demonstrate the correct use of each personal and possessive pronoun in the target language

e. describe the alternative ways tenses can be used in the target language

## OPTIONAL PRE-SERVICE TRAINING AND/OR IN-SERVICE LANGUAGE/CULTURAL OBJECTIVES

By the end of Volunteer service the trainee will be able to:

1. Speak at least one dialogue (minimum of five responses) with 90% accuracy on each of the following subjects:

   a. instruct a worker to do a job
   b. seeking for information about a job
   c. describing job done to others

2. List at least 8 materials, tools and/or utensils used on the job in the target language.

3. Measure at least 5 items with 100% accuracy of language use in the target language. The measurement must include length, volume, weight, and must be in the appropriate type measurement system (English or metric) used by the native speakers.

4. State at least four Gambian proverbs in the target language.

5. State at least 6 Gambian (Mandinka) superstitions.

6. Describe accurately how Gambians extend, accept and refuse invitations to ceremonies, including christenings and weddings.

7. List the correct dress for at least five different occasions, each occasion requiring a unique dress different from the other.

8. Describe the Government structure, e.g.

   . Area Councils
   . Districts
   . Parliament
   . Ministries

9. Describe the educational system in The Gambia.

10. List the national and religious holidays and their reasons.

11. Demonstrate the ability to console a bereaved person in the appropriate Gambian manner.

12. List clan names and their roles.

| OBJECTIVE | 1st week | 2nd week | 3rd week | 4th week | 5th week | 6th week | 7th week |
|---|---|---|---|---|---|---|---|
| 1 | a b c d | | | | | | |
| 2 | b | a | | | c d | | |
| 3 | b c | | c d | d e | | a | |
| 4 | | | | a b c d e | | | |
| 5 | | a | | | b c d | | |
| 6 | | | | | c | | a b d |
| 7 | | | | | | | a b c d e f g |
| 8 | b | | | a | | | |
| 9 | | a b c | | | | d e | |
| 10 | | | | | | | a b |
| 11 | | a b c | | | | | |
| 12 | | | | | a | | |
| 13 | | | | | | | a b |
| 14 | | | a b d | | | | c e |

In the above chart, the numbers in the left hand column represent Language/ Cultural Training Learning TERMINAL OBJECTIVES. The small letters under the columns marked "1st week, etc." are the EN ROUTE or INTERIM OBJECTIVES. For example:

2. By the end of training the trainee will be able to identify and pronounce names of people and places.

   a. ask the name of a person or place in the Target language
   b. state at least 10 Gambian first names and 10 Gambian last names
   c. state at least 15 towns in The Gambia
   d. state the divisions of The Gambia

According to the time chart above, EN ROUTE objective "b" of TERMINAL OBJECTIVE 2 will be met in the first week of training; en route objective "c" and "d" will be met by the 5th week of training, and so on.

Training Objectives:

__:__ to __:__ __/__/7__ Location:

Resource people:

materials:

handouts:

Outline of material to be covered:

Methodology/form of presentation:

Evaluation:

__% of material covered

__ no. of trainees achieved objective

__ no. of trainees did not achieve objective

Comments:

Follow up:

# DAILY LANGUAGE LESSON PLAN

Trainee: _____

Date/Time: _____

Subject matter:

_____

Materials and/or
Visual aids:

_____

Ground covered:

_____

Remarks:

.....
Instructor

Cycle 1

M1 Malekum Salaam
M2 Salamale kum
M1 Salamale kum
Malekum Salaam

Teach cycle 1 with all the necessary gestures, e.g. shaking hands, putting hands on the chest, etc. Explain the cultural behaviors.

Cycle 2

M1 Kaira dorong
M2 Kaira be?
C1 Kaira be?
Kaira dorong

Pay special attention to the interrogative intonation for the questions.

C2 Salamale kum
Malekum Salaam
Kaira be?
Kaira dorong

Cycle 3

M1 Tana-o-tana te
M2 Kori tana te?
M1 Kori tana te?
Tana-o-tana te

Show an example of the way this greeting is done by busy people. Walk by the class, call one of them and greet him/her using cycle 3, e.g. John, Kori tana te? etc. This must go with the waving of the hand.

Cycle 4

M1 Ha Peter ye angale kango moi le
Ha Burama ye Mandingka kango moi le
Ha a ye Mandingka kango moi le
Doranding dorong

M2 Peter ye angale kango moi le?
Burama ye Mandingka kango moi le?
He ye Mandingka kango moi le?
He ye Mandingka kango moi le?

C1 Peter ye angale kango moi le?
Ha, Peter ye angale kango moi le?
C2 Burama ye Mandingka kango moi le?
Ha, Burama ye Mandingka kango moi le?
C3 He ye angale kango moi le?
Ha nga angale kango moi le?
He ye Mandingka kango moi le?
Domanding dorong

(Show the gesture for "domanding dorong")

Cycle 5

M1 M'bota America le
M2 I bota minto le? ) Also t[illegible]ch "I bota ming?"
C1 I bota minto le? )
M'bota America le
C2 I bota minto le
M'bota America le
I ye angale kango moi le?
Ha nga angale kango moi le
I ye Mandingka kango moi le?
Domanding dorong

## DIALOGUE FOLO (KILING)

### Introduction

"Salamalekum" is the key word to any social and/or business dealings with Gambians. "Salamalekum" (Arabic) means "Peace be on you", and the appropriate response "Malekum Salaam" "may peace return to you".

Islam lays emphasis on greetings and about 90% of the Gambian population being Muslims are influenced by Islam.

This initial exchange of greetings is used by all tribes including the non-muslims. The intonation might sound slightly different from tribe to tribe. The exchange of greetings often goes with handshakes especially among men. It has been practiced between men and women because of outside influences and is now common among most people in the Banjul area. Another common gesture is the putting of hands on the chest after the handshake. This is a sign of respect especially to elders.

Different gestures can be used when greeting including shaking hands, waving, cupping hands together, etc., and may last very long among people that have not seen each other for a long time.

Without greeting people, one can hardly accomplish anything so I can hardly over-emphasize the importance of greetings in this culture.

### Dialogue

Bakary: Salamalekum
Peter: Malekum Salaam
Bakary: Kaira be?
Peter: Kaira dorong
Bakary: I bota minto?
Peter: M'bota America le
Bakary: America n'kolu le?
Peter: I be je
Bakary: Kaira be?
Peter: Kaira dorong
Bakary: Laa! Nying tubabo ye mandinka kango moi le

Note: In exchanging greetings with someone you are meeting for the first time, questions like 'I bota minto' are asked for information

to use in greetings. Another possible question would be "I kontongo mu letti?" for the last name because it is used a lot in greeting. "Tubaabo" was originally used by Wollofs for people from "Tougal" (France) who were white men. Through generations, the word has been used by many people and now has about seven different meanings as follows:

1. White man
2. Educated person
3. Someone in Western Dress and/or Western behavior
4. Language (Tubaab language)
5. An immediate boss in an office
6. European
7. Rich person

Drills

A: SUBSTITUTION

1. Kaira be?
   Hera be?

2. Kaira dorong
   Hera dorong

3. I bota minto?
   I bota ming?

4. M'bota America
   Gambia
   Banjul
   Washington

5. America n'ko lu le?
   Gambia
   New York
   Washington
   Banjul

6. I bee be jeh
   I be jeh

B: TRANSFORMATION

1. Kaira be?
   Kaira dorong
   I bo ta minto?
   America N'ko lu le?
   I be jeh

2. I be kairato?
   Kaira dorong
   I bota ming?
   Gambia N'ko lu le?
   I bee be jeh

C: EXPANSION

1. I bota minto?
   America
   I bota minto America?
   Tubaabo
   Tubaabo, I bota ming America fo Gambia

2. I bota America le?
   le bang
   I bota America le bang?
   le bang fo
   I bota America bang fo Gambia

D: GRAMMAR

| Pronouns | Singular | Plural | Contraction |
|---|---|---|---|
| 1st person | n'te | n'telu | n |
| 2nd person | i'te | i'telu | i |
| 3rd person | a'te | a'telu | a |

E: QUESTIONS

1. Salamalekum?
2. Kaira be/I be kaira to?
3. I bota ming to?
4. I bota ming?
5. America n'ko lu le?
6. America n'kol?

F: SITUATIONS

Ask students to walk towards each other from opposite ends of the class and greet each other.

Cross cultural discussions.

Discrepant event

Bob was on his way to Gunjur and anytime he came to a fork in the road he asked in perfect Mandinka "Is this the right way to Gunjur?" and would get "yes" as an answer or perfect silence. Bob got incredibly lost. What went wrong?

## DIALOGUE FULA NJANGO

### Introduction

Foreigners with Gambian names, especially tubaabs, seem funny to Gambians. Namesakes, family relationships and clan relationships often indicated by the last names makes someone accepted within the family and/or clan irrespective of color, race or citizenship.

Jokes are common between certain families, e.g. the Tourays call the Ceesays their slaves, etc. If as a foreigner one happens to get the name "Ceesay", a Touray can call you a slave of his. Another common joke is "Ceesays eat too much one can hardly get enough food for them". The response to these statements is often reciprocating with a similar joke.

### Dialogue

Keba Touray: Ali be kaira to?
Lamin: Kaira dorong
Keba Touray: Camara, kaira be?
Lamin: Kaira dorong, alhamdulilah
Keba Touray: Alhamdulilah Camara. N'ko nying kontongo dung?
Lamin: Nying kontongo mu kana le ti - America n'ko le mu
Keba Touray: Hani, saying a'to mu Abdou Ceesay le ti
Bob: Huh
Lamin: A'ko saying I kontongo mu Ceesay le ti
Bob: Nte kontongo mu Ceesay le ti?
Keba Touray: Ha - Ceesay, ete mu na jongo le ti kaira be?
Bob: Kaira dorong, Touray
Keba Touray: Sonko - (bang giray) waye
Bob: Touray

Note: "Alhamdulilah" (Arabic) means "Thanks be to God". It is used after a positive answer to any question about (the body) health. It is also used after the completion of any task, e.g. working, eating, etc.

### Drills

A: SUBSTITUTION

1. Touray le mu I kontongo ti?
   Koma le mu I kontongo ti?
   Dabo
   Ceesay
   Patty

Sonko
Sanne
Jata

2. I to mu Bakary le ti?
   Momodou
   Lamin
   Burama
   Fatou
   Abdoulie
   Carol

3. Burama M'Bye le mu I to ti?
   Dawada Jawara
   Richard Nixon
   Momodou Dabo
   Abdou Fatty
   Mustapha Touray (Ture)
   Fatou Sise
   Awa Manne
   Aminata Sonko

4. (a) Give the students cards with names of other countries and ask them to take for granted that they are citizens of the countries stated on their respective cards, then ask the following questions:

   Teacher: America n'ko le mu I ti?
   Student: Hani N'mu Gambia n'ko le ti, etc. according to their identity cards

   (b) Do the same using cards (i) Division of The Gambia
   (ii) Towns in The Gambia
   (iii) Tribal locations in The Gambia e.g. Jarra, Saloum, Badibu

5. Teacher indicating a student and another student answers

   Teacher: Nying mu America n'ko le ti?
   Student: Hani, nying mu London ko le ti
   Teacher: Nying kontongo mu Dabo le ti?
   Student: Hani, nying kontongo mu ..... le ti
   Teacher: Nying to mu Ebrima le ti?
   Student: Hani, nying to mu ..... le ti
   Teacher: Nying to mu Robert Smith le ti?
   Student: Hani, nying to mu ..... le ti

B: TRANSFORMATION

1. Nte to mu Aliu le ti — Nying to mu Momodou le ti
   Nte mu Gambia n'ko le ti — Nying mu Gambia n'ko le ti
   Nte kontongo mu Dabo le ti — Nying kontongo mu Sonko le ti

| | |
|---|---|
| Nte mu Mandingko le ti | Nying mu Mandingko le ti |
| Nte to mu Aliu Dabo le ti | Nying to Momodou Sonko le ti |

2. Teacher: Student:

| | |
|---|---|
| Momodou na ta<br>Ebrima na ta | Momodou ning Ebrima na ta |
| Mariama na ta<br>Philip na ta | Mariama ning Philip na ta |
| Alhagi ye Bob je<br>Ebrima ye Bob je | Alhagi ning Ebrima ye Bob je |
| Peter ye Mandingka kango moi<br>Bob ye Mandingka kango moi | Peter ning Bob ye Mandingka kango moi |
| Peter ye Mandingka to soto<br>Bob ye Mandingka to soto | Peter ning Bob ye Mandingka to soto |

3.

| | |
|---|---|
| Kaira be? | Ali be kaira to? |
| I be di? | Ali be di? |
| I be nya di? | Ali be nya di? |

4. Teacher: Student:

| | |
|---|---|
| Nying mu America n'ko le ti? | Nying mu America n'ko le ti |
| I ko di (nya di)? | N'ko nying mu America n'ko le ti |
| To another student: A'ko nya di? A'ko di? A'ko mung? | A'ko nying mu America n'ko le ti |

1. Nying mu Angle n'ko le ti
2. Baboucarr na ta
3. Tom ye Mandingka kontongo soto
4. Nying tubabo ye Mandingka kango moi le
5. Nying bota America le

Note: "E ko mu" is the question asked when you want someone to repeat something he said.

C: QUESTIONS:

1. Ask for the names and last names of the people on the pictures, e.g. Nying to ndi? etc.
2. Indicate Bob: Nying kontongo mu mune ti. Angle kango to? Mandingka kango to?
3. I to mu Marie le ti? Hani, (N'to mu ..... le ti)
4. I kontongo mu Mbaye le ti? Hani, (N'kontongo mu ..... le ti)

5. I be di? I kontongo dung?
6. I be di? I to dung? I kontongo dung?
7. I bo ta ming? I bo ta ming to?
8. I ye Mandingka kango moi?
9. Nying tubabo ye Mandinka kango moi?
10. I ye tero soto jang?
    Nying ne mu I teri ti? (terima ti?)
    I la nying tero (terima) tondi?
11. Baboucarr nata?
12. Barry ning Linda nata (le)?
13. I be kaira to (kaira be)?
14. Ali be kaira to?
15. I ye kala soto (ye kala soto)?

D: SITUATION

1. Ask each student to greet the rest of the class as a group

2. Ask students to pretend they are meeting each other for the first time
   - greetings
   - introduction of a friend, etc.

E: FIELD TRIP

Go to a compound with a friend and greet the people introducing your friend
- his name is
- his last name is
- he is an American
- his Gambian name is, etc.

## DIALOGUE SABAN JANGO

### Introduction

Taxis in The Gambia have yellow number plates. Taxis within the city of Banjul are mostly Renaults taking three passengers each paying 12 bututs to any place within the city. Seven-passenger Peugeot taxis and mini buses are used for long journeys up-river.

The counting system in Mandinka is base 'ten'. Since The Gambia changed over to decimal currency, most people have continued using shillings and pence, especially in the markets and shops. You will therefore hear people use shillings and pence, but insist on Dalasis and Bututs as it is easier to bargain in.

Butut (Wollof) means "the small one" and Burai "the big one", which is two bututs.

Dalasi (Mandinka) "100 bututs" is equal to four shillings in the old currency.

Likely old currency to be used and its equivalents:

| | |
|---|---|
| Burai | D0.02 |
| Nyataa | D0.06 |
| Nongkon | D0.12 |
| Taransu | D0.25 |
| Tala | D0.50 |
| Taransu saba | D0.75 |

### Dialogue

Apprentice: Banjul waye, hei, I bita ming, Banjul?
Lamin: Ha! Io
Apprentice: Ali sele

Bob ning Lamin sele ta moto kono aye molu kontong.

Bob ning Lamin: Salamalekum
Molu-(moto-kononkolu) Malekum Salaam
Lamin: Jang ning Bakau moto jo mu jelu le ti?
Apprentice: Jang ning Bakau, moto jo mu butut tangsaba a ning worowula le ti
Bob: Lamin, n'te mang kodo soto de, I te dung? I ye soto le?
Lamin: Ha. N'te ye butut tang lulu soto le
Bob: Alhardulilah

Apprentice: Ali la jo
Lamin: Hing m'be gila jang ne

Note: Different areas are used for different destinations. Drivers shout their destinations in search of passengers to Banjul - Banjul waye! Banjul waye! etc.

Drills

A: TRANSFORMATION

| | |
|---|---|
| I be di? | I be kaira to? |
| I to dung? | I to ndi? |
| I kontongo dung? | I kontongo (Kontongo?)? |

B: SUBSTITUTION

I'te ye mandingka kango moi le?
I ye mandingka kango moi le?
I'te nata? I nata?
I ye Alhaji Joof je?
I te ye kodo soto le?
I te ye muso soto le?
I te (I ye) (ye) keo soto le?
I te ye molu kontong ne?
I dung ta (bula ta) moto kono le?
I sela ta?

Note: Explain the difference between "dung", "bula", "sele".

C: TEACH NUMBERS 1-10

Kiling, fula, saba, nani, lulu
woro, woro wula, sei, konongto, tang

Substitution

1. Woro
   Woro wula
   Sei
   Konongto

2. Tang
   Tang ning kiling
   lulu
   woro
   konongto

3. Muwang
tang saba
nani
lulu
woro
woro wula
sei
konongto
(kene)

4. Muwang ning kiling
tang saba ning fula (a'ning, ning)
tang saba ning lulu
tang nani ning nani
tang lulu ning nani
tang konongto ning lulu

5. Kene fula
saba
lulu
konongto
Wuli (wuli kiling)

D: SUBSTITUTION

1. Bututu kiling (butut kiling)
lulu
tang
muwang ning (lulu)
tang lulu

2. Dalasi kiling
lulu
tang
muwang ning lulu

E: SUBSTITUTION

1. I ye (ye) passo soto?
kodo soto?
bututu fula soto?
bututu tang lulu soto?
bututu muwang ning lulu soto?
N'te ye do ko kiling soto
I ye (ye) muso soto?

2. N'te ye kodo soto
   luntango soto
   bututu woro soto
   bututu tang ning lulu soto
   do ko kiling soto
   koto kiling soto

F: DOUBLE SUBSTITUTION

Ousman ye kodo soto
Ousman ye bututu lulu soto
Bob ye bututu lulu soto
Bob ye passo soto
Momodou ye passo soto
Momodou ye doko fula soto
Mel ye doko fula soto
Mel ye (do) feng soto le

G: TRANSFORMATION

| | |
|---|---|
| Marie ye bututu lulu soto | N'te ye bututu lulu soto |
| Bob ye mandingka tero (terima) soto | N'te ye mandingka tero (terima) soto |
| N'teri (terima) ye luntango soto | N'te ye luntango soto (nga luntango soto) |
| A'te ye koto fula le soto | N'te ye koto fula le soto (nga koto fula le soto) |
| Philip ye musu saba le soto | N'te ye musu saba le soto (musu sabo ...) |
| Nying ye passo soto le | N'te ye passo soto (nga passo soto) |

H: SUBSTITUTION

1. N'mang kodo soto
   N'mang muso soto
   N'mang America tero soto
   N'mang mandingka kontongo soto
   N'mang mandingka to soto
   N'mang passo soto

2. I mang kodo soto
   I mang muso soto
   I mang America tero soto
   I mang mandingka kontongo soto
   I mang mandingka to soto
   I mang passo soto

3. A'mang passo soto
A'mang mandingka to soto
A'mang mandingka kontongo soto
A'mang America tero soto
A'mang muso soto
A'mang kodo soto

J: GRAMMAR

Affirmative

1st person: nga soto
2nd person: I ye a soto (yaa soto)
3rd person: A'ye a' soto (a yaa soto)

Negative

1st person: N'mang a'soto (n'maa soto)
2nd person: I mang a'soto (I maa soto)
3rd person: A'mang a'soto (a'ma soto)

K: TRANSFORMATION

| | |
|---|---|
| M'bi ta Banjul | M'bi ta Banjul le |
| M'bi (be) ta (la) Serrekunda | M'bi ta Serrekunda le |
| M'bi ta Bakau | M'bi ta Bakau le |
| M'bi ta Basse | M'bi ta Basse le |

L: SUBSTITUTION

1. Jang ning Banjul mu jelu le ti?
Serrekunda
New York
Bakau

2. Jang ning Banjul mu bututu muwang ning lulu le ti
dalasi kiling ne ti
dalasi nani
dalasi tang

M: TRANSFORMATION

| | |
|---|---|
| Nga dalasi tang soto | Nga dalasi tang dorong ne soto |
| Nga dalasi lulu soto | Nga dalasi lulu dorong ne soto |

| | |
|---|---|
| Nga dalasi fula soto | nga dalasi fula dorong ne soto |
| Nga dalasi kiling soto | Nga dalasi kiling dorong ne soto |

N: QUESTIONS

1. Ask class to count from left to right
2. I ye jelu le soto?
3. Momodou ning Bob be loring silo dala?
4. Bob bi ta ming? Bob ka ta ming?
   Bob ka ta ming to le? Bob bi ta ming to le?
5. Momodou ka ta ming?
6. I ye kodo soto?
7. A ye jelu le soto?
8. Jang ning Bakau passo mu jelu le ti?
9. Indicating cash in hand - nying mu jelu le ti?
10. I ka ta ming?

O: SITUATION

An American takes a taxi, greets the passengers and finally asks for the fare. A woman nearby wants to hear him speak Mandingka and asks him questions:

I tondi?
I bota ming?
I ye mandingka kango moi?
Ye mandingko moi le?
Ye mandingka to soto, etc.

P: EXERCISES

1. What is "nongkon, nongkon"?

2. Do the "open page" exercise using a big book.
   Example: Bob (in Mandingka): Open page 187.
   - rest of class try to open to the page
   - Bob asks students to read to see if they opened the page.

## DIALOGUE NANINJANGO

### Introduction

The most interesting part of the Mandinka culture is bargaining. Outsiders not used to bargaining find it boring and a waste of time. "Why not fix a price?" one of them said. "Then the necessary human relations are lost" replied a Gambian.

Almost everything is bargained for. Only in supermarkets and some big stores are there fixed prices, and even in these places some people attempt to bargain and are at times successful.

In bargaining, the more information you give to the vendor about yourself, e.g. name, nationality, reason for buying the object, etc. the more likely he will give you a better price. Another technique is to pretend to walk away after being told the first price. (The gesture means that the price is so exorbitant that I don't have to waste time bargaining for it.) In most cases you are called back and a better price often follows.

"I ye jelu le soto" (how much do you have?) is a common question in bargaining. The vendor in this case wants to know how much you can offer and not how much money you have.

### Dialogue

Bob: Ali be kaira to?
Firila: Kaira dorong
Momodou: Nying bayo yardo mu jelu le ti?
Firila: I be - bayi juma le ma, buluringo fo koima?
Momodou: Mbe koima le ma
Firila: Yardo dalasi saba
Momodou: Way-te te; woi mbaa! Mba ko ko! A jawu ya ta bake - a'ta la
Firila: I ye jelu le soto?
Momodou: Nga dalasi fula le soto
Firila: Wo doyata le, domanding la fa dalasi fula ning bututu tang lulu jo
Momodou: Yoo
Firila: I lafita yardi jelu le la
Momodou: Yardi saba sang n'ma
Firila: Hing
Momodou: Ye dalasi tang falingo soto?
Firila: Haa - a'nati. Hing I'la falingo la
Momodou: Ning bara
Firila: Ning bara

Drills

A: SUBSTITUTION

1. Yardo jelu? (yaro jelu?)
   Dampo mu jelu le ti? (Dampo jelu?)
   Coupongo jelu?
   Fano jelu?

2. Jurmo jelu?
   Dingo ding jelu?
   Poto jelu?
   Kojaro jelu?
   Paketo jelu?
   Sito jelu?

3. Dondiko jelu?
   Kurrto jelu?
   Samato jelu?
   Pero jelu?
   Nafo jelu?
   Kalpo jelu?

B:

1. Bayo sang n'ma
   Samato sang n'ma
   Sukuro sang n'ma
   Farinyo sang n'ma
   Nana sang n'ma
   Ataya sang n'ma
   Subo sang n'ma
   Yohoso sang n'ma

2. Lemuno sang n'ma
   Soranso sang n'ma
   Pomo sang n'ma
   Kandarino sang n'ma
   Pakaya sang n'ma
   Nyambo sang n'ma
   Nyeo sang n'ma

C:

1. I ye lemuno soto?
   Ye pobaro soto?
   Ye jabo soto?
   Ye karo soto?
   Ye pompitero soto?
   Ye largo soto?
   Ye salato soto?
   Ye koo soto?

2. Ye nyingso subo soto?
   Ye sajio subo soto?
   Ye ba subo soto?
   Ye sewo subo soto?
   Ye suo subo soto?
   Ye nyonkomewo subo soto?

D: TEACH THE FOLLOWING WAYS of exclaiming for a high price:

Way! te! te! a'da jaw ya te le
A'da jaw ya ta baa ke
Mung - ka na fo ko te ke
A'da jaw ya ta le baa ke

E: EXPANSION

A jaw yaa ta baa ke
da
A'da jaw yaa ta baa ke
kana wo fo ko to ke
A'da jaw yaa ta baa ke kana wo fo ko to ke

F: TRANSFORMATION

| | |
|---|---|
| 1. Dalasi fula le be n'bulu | Nga dalasi fula soto |
| Dalasi lulu le be n'bulu | Nga dalasi lulu soto |
| Dalasi tang ne be n'bulu | Nga dalasi tang ne soto |
| Bututu tang lulu le be n'bulu | Nga bututu tang lulu le soto |
| Nying nyi ne be n'bulu | Nga nying ne soto |
| 2. Nga butut kiling soto | Butut kiling dorong ne be n'bulu |
| Nga butut lulu soto | Butut lulu dorong ne be n'bulu |
| Nga butut tang lulu soto | Butut tang lulu dorong ne be n'bulu |
| Nga dalasi lulu soto | Dalasi lulu dorong ne be n'bulu |
| Nga dalasi tang soto | Nga dalasi tang dorong ne soto |

G: QUESTIONS

1. Kaira be?
2. Ali be kaira to?
3. Nying jelu? (anything that belongs to the students)
4. Ye kodo soto?
5. Ye jelu le soto?
6. Ye dalasi kiling falingo soto?
7. Ye butut tang lulu falingo soto?

H: SITUATION

1. Set up a shop and have students buy things from it:

   - greetings
   - bargaining
   - change, etc.

2. Have students sell one another their things.

J: CROSS CULTURAL EXPERIENCES

I went to the Banjul market to buy grapefruit from my favorite vegetable vendor. Another man was there buying grapefruit, and when my turn came the vendor tried to overcharge me. This irritated me as I had bought grapefruit from him before at a lower price, but my arguments went for naught. Finally, because I really wanted grapefruit, I bought a few and walked away angrily. I had walked about 10 yards when the vendor came running up with several more grapefruit, apologizing profusely. He told me that he had just overcharged the man in front of me and as long as the other man was in hearing distance, he could not give me a lower price. He then gave me the extra grapefruit.

***

I went back to the same vendor and found another PCV there buying tomatoes. The PCV asked the price and the vendor gave him a high price. The PCV looked at me enquiringly, the vendor looked at me anxiously, and I looked away and said nothing. After the volunteer had paid the high price and left, I paid the correct price for my tomatoes and left.

***

My wife and I went to Brikama to buy strip cloth. We argued with one storekeeper until we agreed upon a price. Thinking he might lower his price even more, we told him that we would look some more but would return. When we returned, he was no longer there. The regular shopkeeper, who happened to be the real owner, had returned. We told him about the price we had agreed upon, but he said it was too small. I was angry about this since I had come to an agreement with the other man, so we left. The owner then sent another boy to call me back. The owner then offered me a chair, and using interpreters, we each explained our positions and began bargaining again. We finally agreed on a price. I offered the owner a cigarette at one time, and even though he did not accept it, he was very impressed.

***

When I arrived in The Gambia I decided I needed a pair of thongs (rubber sandals), but I really did not feel like taking a taxi to Banjul because it was so hot, and I wanted to go swimming instead. So naturally I was very happy to have a boy "just drop by" and offer to go and get them for me. Not yet fully understanding the value of

Gambian currency, I handed my "friend" five dalasis, as did my roommate who also needed some thongs. When he returned some time later with the thongs (which, by the way, were not the sizes requested) we asked for the change. His reply was: "Oh, those cost a lot of money, and besides I had to pay for the taxi".

***

## DIALOGUE LULUNJANGO

### Introduction

Banjul is the capital and only city in The Gambia. When the Portuguese first came to The Gambia, they met some Mandingoes on this island (Banjul) and asked them what the name of the place was. Thinking they were asked what they were doing, the Mandingoes said they were looking for "Bang julo" (Bamboo ropes). The Portuguese had this down as the name of the place.

This island today is inhabited by 40,000 people. It is the main commercial and administrative area in the country.

There are two local divisions: "Halfdie" and "Soldier Town". In the first division, half the people died of some disease, and in the latter, soldiers camped during the First World War. This is how their names came to be. But, presently, there are three political divisions, Banjul North, South, and Central.

### Dialogue

| | |
|---|---|
| Momodou: | Fatou, kaira be? |
| Fatou: | Kaira dorong |
| Momodou: | I be di? |
| Fatou: | M'be jang dorong - I be di? |
| Momodou: | N'ko, I ma long Standard Bank be dameng? |
| Fatou: | Ite fanang - fo ite mang tara nying sate to jang - a'be Buckle Street Police Station nya tilingo la |

Momodou ning Bob tata Police Station.

| | |
|---|---|
| Momodou ning Bob: | Salamalekum |
| Police Officer: | Malekum Salaam. Nying tubabo ye mandinka kango moi le kat |
| Bob: | Standard Bank be ming to le? |
| Police Officer: | Wo le be I nya tilingo la |
| Bob: | Ning bara |
| Police Officer: | I ning bara |

### Drills

1.a. nying b. mung (mu)
jang mingto
nying juma

a. nyinu b. juma
nyinu jumalu
nyinu jumalu

2. a. mune mu (mune ti) b. nying mu mune ti?
ming to jang mu mingto le ti?
juma le mu nying mu juma le ti?
juma le mu nying mu juma le ti?
jumalu le mu nyinu mu jumalu le ti?
jumalu le mu nyinu mu jumalu le ti?

B: DRILLS

a. wo b. wo mu mu ne ti?
jana jana mu ming to le ti?
wo wo mu juma le ti?
wo wo mu juma le ti?
wolu wolu mu juma lu le ti?
wolu wolu mu juma lu le ti?

C: SUBSTITUTION

1. Police be ming to le?
Marase be ming to le?
Lopitan be ming to le?
Atlantic Hotel be ming to le?
Mansakunda be ming to le?
PWD be ming to le?
President Jawara be ming to le?

2. I ma long bungo si soto dameng?
sukuro be dameng?
larango be dameng?
sirango be dameng?
kang larango be dameng?
larang kang fano be dameng?
(si soto dameng)

3. a. Ta marase to b. ali ta marase to
Ta baa dala ali ta baa da la
Ta Post Office ali ta Post Office
Ta Momodou nyolu ya ali ta Momodou nyolu ya
Ta jee ali ta jee

D: TRANSFORMATION

C.3a - C.3b
C.3b - C.3a

E: SUBSTITUTION

1. Wole mu meng be I nyato
   Wole le mu menu be I nyato

2. Wole mu meng be I nya tilingo la
   koma
   karala
   kang
   da la
   mara la
   bulu ba la

F: EXPANSION

Mung
I ko
I ko mung
I te
I ko mung ite
Kana fo ko te ke
I ko mung ite kana fo ko te ke

G: SUBSTITUTION

Mbi ta Leman Street
Mbi ta Peace Corps Office
Mbi ta Yundum College
Mbi ta PMD
Mbe sai la

H: TRANSFORMATION

| | |
|---|---|
| ta | ta |
| domoro | a domo |
| mingo | I ming |
| simango | simang |
| kontongo | kontong |
| sio | si |
| lo | lo |
| tambo | tambi |
| yelema | yelema |

Note: Teach the different intonations for questions, statements, and commands.

I: QUESTIONS

1. I be di?
2. Ali be di?
3. I be ... ming to?
4. A be ... ming to?
5. Fo I mang tara Banjul?
6. I mang tara America?
7. Kying tubabo ye mandingka kango moi te?
8. Lo!
9. Domoro ke waye?
10. Acha!
11. I te domoro ke la?
12. Ta

J: SITUATION

1. Play a hide and seek game.
2. Organize a treasure hunt.

## DIALOGUE WORO NJANGO

### Introduction

The rigidity in observance of strict discipline at mealtimes is rapidly giving way to more flexible situations. Parents today are not as strict in the observance of too many restrictions at meals as before. This is partly because parents today are younger than before, and because of outside influences.

Today things have changed tremendously. Children enjoy liberty at meals and parents are far less rigid.

In the past, at the beginning of meals, each child under the age of maturity (generally under 15 years of age) was given some meat or fish instead of being left to take it from the bowl as the elders did. Also children of this age held the bowl with their left hands to prevent it from rocking.

Eating with the left hand is considered evil. The main reasons for this are because of Islam's objection to using the left hand and that it is used with water as "toilet paper".

Never refuse food! At least taste it even when you are not hungry.

### Dialogue

Momodou: I gi ta?
Bob: Ha de n'gi ta. I la suo ye boro no le. Na nga kontong
Momodou: I ning bara
Bob: Na kontong waye
Momodou: Kojaro di n'na nga domanding jube je
Bob: Uh! Nying chuo ye kano le soto
Momodou: Fo I mang lafi kano la?
Bob: Muck
Momodou: I te wo - faso batu kano te wo to
Bob: Yoo

Note: In Mandinka, obvious questions like "Are you eating?" when you see someone eating are asked for politeness and not for information. Another common question is "I gita?", as in the above dialogue. It is considered impolite to walk past someone you know without telling him something, or acknowledging his presence. If you have nothing to tell him, ask him if he is doing whatever he is doing, e.g. "Are you sitting, standing," etc.

A: SUBSTITUTION

I gi ta
na
kontong
kuning (kuni)
wuli

B: TEACH the following different ways of inviting people to eat:

1. Na kontong
2. Na nga kontong
3. Na kontongo la
4. I ti na kontong na
5. Na kontongo to

ALSO TEACH the following as possible answers to the above invitation and the gesture indicating each:

1. N'fata
2. A'kanyang ta (N'kanyang ta)
3. Bisimi la
4. A'baraka
5. Ning bara

C: SUBSTITUTION

Na nga kontong
simang
dasama
sita domo
suri
Na domoro la
Na ningo la

D: EXPANSION

Na nga kontong
N'ko
N'ko na nga kontong
waye
N'ko na nga kontong waye
Ite daal
N'ko ite daal na nga kontong waye

E: TRANSFORMATION

Na kontorɔ
Na kontongo to
Ibe kontonɔ na?
Ibe kontonɔ na waye?

F: SUBSTITUTION

N'nga domanding nene
ning
harbu
suruba
herebu

Nala la kati
Nga n'kala la kati

Note: Go over the drill F putting "a'di n'na" before each sentence e.g. a'di n'na domanding nene etc.

G: SUBSTITUTION

Tubabo lafita domoda la?
benachino
supper
nyarkatango
chuo
palassas
faso
churo
foto
gina jobo

H: SUBSTITUTION

Nyinɔ chuo kano siata bake
domoda
suppo
palassaso
benachino
nyarkatango

I: SUBSTITUTION

Ko'aro di n'na
Asheto
Plato
Nasso
Poto
Nuro

Furuseto di n'na
Tasalo

J: SUBSTITUTION

| a. | | b. | |
|---|---|---|---|
| | Sungkalango le? | | a'mamang di |
| | Kalero le? | | a'ta bi |
| | Tengtengo le? | | a'fe |
| | Tameo le? | | a'tame |
| | Chunuwaro le? | | a'mamangdi |
| | Nyingkalo | | a'tu |
| | Kulungo | | a'wanti |

K: QUESTIONS

1. I gi ta?
2. I kontong ta?
3. I te kontong na waye?
4. I lafita domoda la?
5. Tubabo lafita benachino la?
6. I ye (ye) kojaro (dosa) soto?
7. I ye bulu la domoro no?
8. Ye ming? I ye ming?
9. Ye a'nene?
10. Ye a'suruba?
11. I lafita kano la?
12. I la suo ye boro no?

L: SITUATION

Bob goes to lunch at Ebrima's. He refuses to eat because the food is hot.
—— Conversation.

## DJALOGUE MOPOMULANJANGO

### Introduction

In rural areas, houses are generally round or square huts. They are made either of mud, reeds or millet stalks. The roof is conical and thatched with grass or rhun palm leaves. Most houses have two doors and a couple of windows.

In the towns and most villages now, houses are a different style. They are made either of mud bricks, or cement bricks and have a verandah and at least two main rooms: the bedroom and the sitting room. The roofs are made of corrugated sheeting.

Furniture generally consists of beds, stools, chairs with cushions, and a deck chair for the old men. Cupboards and/or sideboards are also widely used on which a collection of glasses and enamel pots and basins are displayed. Curtains are hung at the windows and doors.

Rentage is common in the urban area of Banjul and its environs, but is gradually spreading up-country as up to date houses are being built. Cost of rentage varies from house to house depending upon the number of rooms and fixtures/appliances in the house. Generally it ranges from D10.00 to a maximum of D100.00.

Houses are always furnished by the occupants and not the owners.

The landlord-tenant relationship is often strong and friendly, but difference in culture often destroys this relationship.

### Dialogue

Bob: Momodou, n'ga bungo soto
Momodou: Kori bungo bete ya ta?
Bob: Baa ke. A'wara ta fana. A'ye saal kiling soto, cabineti fula a'ning, mangasini kiling
Momodou: A'ye kurang lamoo soto?
Bob: Ha a'palanteri jaa ma soto a'ning bung daa lu
Momodou: A'be ming to?
Bob: A'be cinema da la. Bung koyo le mu a'wara ta
Momodou: Kori, a'ye koo du la soto?
Bob: Ha, a'ye koo du la soto, kamo a'ning pompo
Momodou: I la nying bungo bete ya ta

Drills

A: SUBSTITUTION

1. Ye bungo soto?
   saalo
   cabineto
   mangasino
   perengo
   kolongo

2. A'bungo warata?
   A'kamo
   A'koo dula
   A'kolongo

3. Saal jelu le be je?
   cabineti
   palanteri
   bung daa
   mangasini

B: TRANSFORMATION

| 1. | | 2. | |
|---|---|---|---|
| | A'wara ta? | | A'mang wara |
| | A'bete ya ta? | | A'mang bete ya |
| | A'di ya ta? | | A'mang di ya |
| | A'do ya ta? | | A'mang do ya |
| | A'tonkoni ma ta? | | A'mang tonkoni ma |
| | A'molomolo ta? | | A'mang molomolo |

Grammar: For negatives put "mang" after "a" and drop "ta".

C: SUBSTITUTION

1. Bung kovo le mu?
   fingo
   wulengo
   netemungko
   jamba kero
   seyma
   baa
   dingo
   kanyandingo
   fa nungo

2. A'bango ye lampo soto?
   boliso
   kano
   koo dula
   nompo

3. A'be cinema daa la
   nyatilingo la
   koma la
   deng dengo la

4. A'bungo mang sirango soto
   tabulo
   larongo
   fridgo
   armolo

D: EXPANSION

A'be cinema daa la
Fitzgerald Street
A'be Fitzgerald Street cinema daa la
N'ko
N'ko a'be Fitzgerald Street cinema daa la

E: TRANSFORMATION

Teacher: baa/koima
Student: bung baa le mu koima
Teacher: dingo/fingma
Student: bung dingo le mu fing ma
betema/warama
betema/kanyandingo
betema/wulengo
betema/tonkom'ma

F: QUESTIONS

1. I ye bungo soto?
2. A'bungo bete ya ta?
3. A'wara ta?
4. A'ye saali jelu le soto?
5. A'ye cabineti jelu le soto?
6. A'ye mangasino soto?
7. A'ye lampo soto?
8. A'ye electri lampo le soto?

9. A'ye bung da jelu le soto?
10. A'ye palanteri jelu le soto?
11. Bob la bungo be mingto?
12. Bob la bungo ye koo dula soto?

G: SITUATION

Describe your house to the rest of the class giving color, size kinds of rooms.

# DIALOGUE SETINJANGO

## Introduction

In The Gambia almost all people are related because of the extended family system. People of different families living in the same compound for a long time often end up calling one another brother and sister. People with the same last name can find out if they are related by tracing back to their grandparents. Families can trace their grandparents through their last name (santa). Also, most people name their children after great-grandparents, grandparents, or even parents.

The traditional nuclear family consists of the following:

| | |
|---|---|
| mumu | - great-grandparents |
| mama | - grandparents |
| fa | - father |
| na (m'ba) | - mother |
| n'do | - sibling |
| n'koto | - elder |

Note: "N'do" (small), and "n'koto" (elder or big), are added to the appropriate term to indicate younger and elder (brothers, sisters, etc.) Also "keo" (male) and "muso" (female) are used to distinguish the sexes. For example: "N'koto keo (or ke)" (elder brother), "n'do muso" (younger sister).

The extended family includes the following:

| | |
|---|---|
| binki | - father's sister |
| nanding | - mother's sister |
| baring | - mother's brother |
| (note: father's brother is called "small father"- fanding) | |
| mamaringo | - grandchild |
| baringnding | - brother's or sister's child |
| baringmuso | - mother's brother's wife |
| keo | - husband |
| muso | - wife |
| bitang | - in-law |

People often say "We are one father and one mother" to indicate that they are real brothers in the western sense. "M'ba", "fa", and "mama" are used in addressing elders of the same age as one's parents. "Pa" from the word "papa", is commonly used now because of western influence. One hardly calls elders by their names, e.g. "m'fa", "na", or "fa" are always used before the names, i.e. "Na Fatou", or "Fa Keeba".

Dialogue

Momodou: Bob kunung I tata nung ming to le?
Bob: N'tata m'bading ma Peter le jube nung
Momodou: Yo mu I mune ti? I kotoma le mu?
Bob: Wani - n'ga long jang ne. N'teri le mu
Momodou: Ali mulung ta le bake waye
Bob: I te fana ni I doko mulung ta bake
Momodou: N'tolu le deng ta baa ning faa la
Bob: A'to dung?
Momodou: A'to mu Mustafa le ti
Bob: A'na ta le nung jang kunung
Momodou: A'ko bi fango a'bi na jang ne

Drills

A: SUBSTITUTION

Bob I tata nung ming kunung?
Momodou
..... (someone in the class)
I tata nung ming kung? (without a name but talking to someone)

B: TRANSFORMATION

| | |
|---|---|
| ta | tata nung |
| di yamo | diamu ta nung |
| domo | domo nung |
| ming | ming ne nung |
| karang | karang ta |
| soto | soto le nung |

C: GRAMMAR

For the past tense always add "ta", "ta le", "nung" to the verb.

D: SUBSTITUTION

N'tata nung Banjul kunung
I
a'
ali
nn'

E: SUBSTITUTION-TRANSFORMATION

First do substitution drill e.g. 1a, 1b
Then transformation drill e.g. 1a to 1b

| | | | |
|---|---|---|---|
| 1a | nge I je le nung | 1b | Ite nge I je le nung |
| | nga je le nung | | ate nga je le nung |
| | nge Ii je le nung | | a'tolu nga li je le nung |
| | nge-e je le nung | | Itolu nge je le nung |
| 2a | M'be I je la le | 2b | Ite m'be I je la le |
| | M'be a je la le | | a'te m'be a je la le |
| | m'be ali je la le | | a'tolu m'be ali je la le |
| | m'be ali je la le | | Itolu m'be Ii je la le |
| 3a | N'bi ta le | 3b | N'te m'bi ta le |
| | I bi ta le | | Ite I bi ta le |
| | a'bi ta le | | ate, a'bi ta le |
| | Nn'bi ta le | | N'tolu nn'bi ta le |
| | ali bi ta le | | atolu ali bi ta le |

F: SUBSTITUTION

N'bi ta la
I bi
a'bi
nn'bi
ali bi
nn'bi

G: TRANSFORMATION

1. Teacher: Kunung Bob ning Momodou ta ta nung Banjul le
   Student: Bob ning Momodou be ta la Banjul le (Soma)
2. T: Kunung Hamib ning Fbrima ta ta nung Bansang ne
   S: Hamib ning Fbrima be (bi) ta Bansang ne Soma
3. T: Kunung Bob ning Momodou ye benachino le domo nung
   S: Bob ning Momodou be benachino le domo la sining
4. T: Kunung Bob ning Momodou ta ta nung Peace Corps Office le
   S: Bob ning Momodou be ta Peace Corps Office le soma

H: SUBSTITUTION

N'bi ta
diamola
domoro la
ningo la
karango la

H: SUBSTITUTION-TRANSFORMATION

As in drill G.

| | |
|---|---|
| 1a N'bi ta | 1b N'te bi ta |
| I bi ta | ite bi ta |
| a'bi (be) ta | ate bi (be) ta |
| n'bi ta | n'tolu bi ta |
| ali bi ta | atolu, ali bi ta |
| Yi bi ta | itolu bi ta |

J: DOUBLE SUBSTITUTION

N'te bi ta
N'te be domoro la
Ite be domoro la
Ite be kortongo la
Ate be kortongo la
Ate be dongo la
N'tolu be dongo la

K: SUBSTITUTION

1. N'fama le mu
N'baa le mu
(N'baama le mu)
N'baring
N'baringma
N'baringbaa
N'binki
N'binkima
N'nanding ne mu

2. I doko le?
n'koto
baringdingo
nama
bitang

L: TRANSFORMATION

| | | |
|---|---|---|
| a. Bob fama le? | b. a'faa le? | c. a'faama le? |
| Bob baama le? | a'baa le? | a'baama le? |
| Bob koto ma le? | a'koto le? | a'koto ma le? |
| Bob dokoma le? | a'doko le? | a'dokoma le? |
| Bob baringma le? | a'baringma le? | a'baring le? |
| Bob bitangma le? | a'bitangma le? | a'bitang le? |

M: DOUBLE SUBSTITUTION

Teach "keo" and "muso"

Nama muso
mama keo
doko keo
doko muso
bitang muso
bitang keo

N: QUESTIONS

1. Bob ta ta nung ming to le kunung?
2. Peter mu Bob teri le ti?
3. Peter mu Bob bandingma le ti?
   bandingo
   terina
4. Bob ning Peter mulung ta le?
   Bob ning Peter mulung ya ta le?
5. Mustafa mu Momodou dokoma le ti?
6. Ye baa soto?
7. I baa le?
8. Ye muso soto?
9. Ye bitango soto?
10. Ite musu keo le ti fo muso?

O: EXERCISE

Make a family tree of the extended family system indicating maternal and paternal lines. Use Gambian names.

## DIALOGUE KONO.NO JANGO

### Introduction

There are two main seasons in The Gambia. The rainy season lasts from June to September. This is the farming season. The dry season is often called "the rest season" for farmers.

Mandinka (lunar) months of the year are hardly used by people in the urban area because civil servants are paid by the English months, and most people are more interested in the end of the month than the appearance of the moon. Nevertheless, Mandinka months are used to determine religious holidays.

In Mandinka, "Tilibo" (east), "Tiliji" (west) are common directions used by everyone. "Tilibo" is facing the "ka-aba" in Mecca, and "Tiliji" is the opposite direction. The other two directions depend on the location of the individual. If the river is in the north you say "baama fango" (river) fornorth. Then you say "saloum" (opposite) for south. Landmarks are often used to indicate directions.

The groundnut is Gambia's chief cash crop. The growing season begins in May when farmers clear their farms. Then in June, when the first rains come, the farmers sow their seed. The rest of the rainy season is spent weeding. In early October, farmers begin harvesting. They thrash, winnow and bag their groundnuts in preparation for the trade season which begins around December. The trade season is the busiest time in The Gambia. There is always a lot of buying and selling between farmers and traders. Some of the groundnut crop is exported to Europe. Some oil is extracted for local consumption and some for export.

### Dialogue

| | |
|---|---|
| Bob: | Way te te - kando! (kandia!) |
| Momodou: | Kando (kandia) tambi ta |
| Bob: | Nga mira sangio be na le bi |
| Momodou: | Nn'be kari juma le kono? |
| Bob: | June karo - (mandingka kango to) |
| | Samaa futa ta nang |
| Momodou: | Kando ye a yitandi le |
| Bob: | Ning sangio keta - suma ya si ke |
| Momodou: | Ha, ning sangio nata - sumaya si ke |
| Bob: | Alhamdulilah |

### Drills

A: SUBSTITUTION

1. Way te te kandia

May te te sumaya
sangio keta
tilo bota
fonyo boita
sinango keta
jaa keta

2. Nga mira sangio bi na le bi
sumaya be ke la le
tilo be bo la le
fonyo be boi la le
dibo be dung na le
dula be fanu la le

B: TRANSFORMATION

1a. Sangio be ke la le bi
Sumaya be ke la le bi
Sumaya be boi la le bi
Fonyo be boi la le bi

1b. Sangio be kela le soma
Sumaya be kela le soma
Sumaya be boi la le soma
Fonyo be boila le soma

2a. Sumaya si ke
Kandia si ke
Dibo si dung
Fonyo si boi
Dula be fanu la le

2b. Sumaya te ke la
Kandia te ke la
Dibo te dungna
Fonyo te boi la
A'te fanu la

C: TEACH

The days of the week:

Tenengo
Talato
Arabo
Aramiso
Arajumo
Sibito
Dimuso

D: EXPANSION

Kandia si ke bi
May te te
May te te kandia si ke bi
Bake
May te te kandia si ke bake bi
N'ko
May te te, n'ko kandia si ke bake bi

F: SUBSTITUTION

Fango be dibiring
ya fing
nya mang dia
nya mang senia

F: TEACH the following:

Tilibo
Tiligi
Saloumo
Baanafang

G: SUBSTITUTION

M'bi ta tilibo
buluba la
tiligio to
baanafango to
saloumo to

H: TEACH the months of the year

| | |
|---|---|
| Sungkari konongo | Arajaba konongo |
| Sunkaro | Arajabo |
| Ming kara | Ana bi su kuo |
| Fana kong | Ana bi su kuo no la fo lo |
| Bana | Ana bi su kuo no la fulanjango |
| Ke koto | |
| Musu koto | |

I: SUBSTITUTION

M'bi ta la bana karo le la
musukoto
keko to
ana bi su kuo
ming karo
sung karo

J: TEACH

Sama
tilikando

K: DOUBLE SUBSTITUTION

Bana karo be sumaya la le
Ning karo be sumaya la le
Ning karo be kandi la le
Sungkari karo be kandi la le
Sungkaro be kandi la le
Ningkaro be kandi la le
Ningkaro forro be boi la le
Ning karo dibo si dung

L: QUESTIONS

1. Kandia ke ta?
2. I be kandia ring?
3. Sangio be kela bi?
4. Ya mira?
5. Im'be sama le kono?
6. Sangio ke ta bi?
7. I wulu ta kari juma?
8. America kandi ta?
9. Ning sangio keta, a'si suma ya?
10. Neno si ke?

M: SITUATIONS

1. Direct a blind man to a specific place giving direction, place, etc.

2. Talk about the weather up-river during the wet season in a group discussion.

## DIALOGUE BANG JAYGO

Introduction

In Banjul, most people have maids who are usually cooks and wash ladies. Care-takers and gardeners are also hired for their respective functions. One doesn't have to be rich to have a maid. Salaries for maids range from D3.00 to D30.00, depending on the age, amount of work, punctuality, appearance and attitude towards the job.

Most servants don't speak English. Your ability to speak Mandinka makes things easier. All arrangements and financial transactions are done verbally. There are no written documents.

Dialogue

Jatou: Salamalekum?
Bob: Malekum Salaam
Jatou: Fitarango le?
Bob: A'be tabulo koto. Cabineto ning saalo fita
Jatou: Yoo
Bob: N'ko bi n'la fita ye chuo tabi. Ta nansee to ye na taria ke
Jatou: Bring dung mu mune ti?
Bob: N'na feng noringolu le mu. I ku nye. ye I nasi nye. N'bi ta
Jatou: Ta ye na kaira koro

Drills

A: SUBSTITUTION

1. Fitarango le?
   lampo
   kandiyo
   alimeto (macho)
   kojaro
   nyro

2. A'be tabulo koto
   santo
   dala (si na)
   koma
   koto
   duma

B: DOUBLE SUBSTITUTION

A'be tabulo koto
A'be larango koto

A'be larango kang
A'be sirango kang
A'be sirango koma
A'be firijo koma
A'be firijo kono
A'be magasino kono
A'be magasino nyato
A'be almoro nyato
A'be almoro daa la
A'be sirango da la

C: TRANSFORMATION

| a. | b. |
|---|---|
| A'be tabulo kang | A'be tabulo to |
| A'be larango santo | A'belarango to |
| A'be sirango kang | A'be sirango to |
| A'be saalo kono | A'be saalo to |
| A'be cabineto kono | A'be cabineto to |
| A'be perongo kono | A'be perongo to |

D: EXPANSION

A'be tabulo kang
almoro da la
A'be tabulo kang almoro da la
saa lo to
A'be tabulo kang almoro da la saa lo to

E: TRANSFORMATION

| a. | b. |
|---|---|
| fitaro | a'fita |
| tabiro | a'tabi |
| koora (kuro) | a'koo (a'ku) |
| lafaro | a'la fa |
| nene (nenero) | a'nene |

| a. | b. |
|---|---|
| pasiro | a'pasi |
| mala | a'mala |
| kandingdi | a(kandi (kandingding di) |
| tala | a'tala |

F: SUBSTITUTION

Ii koo nye
pasi
fuda
tilingdi

G: DRILL

Teacher: Koo/pasi
Student: Ii koo nye ye Ii pasi nye
Teacher: Kooro
Tabi/ta la

H: SUBSTITUTION

1. Chuo tabi bi
berakino
nyankatango
domada
churo

2. N'nying simiso ku nye
kawasolu
kurrto
doroso
samatolu
nafo

I: QUESTIONS

1. I le? (N'fe le)
2. ..... le? (anybody the trainees know)
3. I ye chu tabo no?
4. I ye ..... tabo no? (American dish)
5. Ila nying dongdiyo seniya ta?
6. Ila nying kurrto be noring ne?
7. I ye kuro no?
8. I ye mbindano soto le?
9. Bob ye mbindano soto le?
10. Keo le mu fo muso?

J: SITUATION

Trainees instruct one another as maids to cook an American dish; to do the laundry; and/or other domestic work.

## DIALOGUE TANG NING KILING

### Introduction

Very observant elders can often tell if someone has had home training in this culture by his physical comportment.

With elders, one is supposed to sit or stand straight with hands controlled; in other words, no fluttering hands or putting hands n pockets. Also, legs must not be placed high on a table, bed, or chair.

It is a superstition among Mandinkas that one must not raise his/her legs when lying down. This will cause an individual to die in a foreign land.

### Dialogue

Baboucarr: Bob, I ka mune nyongkoto jang?
Bob: N'be taxi le batu la. M'bi ta Peace Corps Office le
Baboucarr: Peace Corps Office be ming to le?
Bob: A'be Leman Street, Lawyer Saho nyolu la suo dala

Bob ning Baboucarr be post office to

Baboucarr: M'bi na je le ka na I jube
Bob: Silo tiling foo baadala Orange Street I si laa I bulu baa kang, a'tiling Orange Street ka ta Leman Street I si laa I bulu baa kang. Ni I ngoging ta dorong, ate le mu mu bung jang koyo ti I mara la
Baboucarr: Wo bete ya ta - m'bi na le ning alah song ta
Bob: I kana fili de
Baboucarr: N'te fili la

### Drills

A: SUBSTITUTION

1. Bob I ka mune jongkoto jang?
   sie
   lo (long long)
   laa
   gimi
   sembe
   nyoi

2. N'ka taxi le batu
   a'ka
   nn'ka
   ali ka

3. Peace Corps Office be ming to le?
   Barra Ferry
   Garaso
   American Embassy
   Standard Bank
   PWD
   Maraseo

B: TRANSFORMATION

a. Peace Corps Office be ming to le?
   Barra Ferry
   Garaso
   American Embassy
   Standard Bank
   PWD
   Maraseo

b. Ming to lemu Peace Corps Office ti?
   Barra Ferry
   Garaso
   American Embassy
   Standard Bank
   PWD
   Maraseo

C: SUBSTITUTION

1. Baa da tiling
   ngoging
   a'noma
   ta
   tambi
   a'tiling

2. I mara la
   bulu baa
   nyato
   komo
   santo
   dumo

D: TRANSFORMATION

a. ngogi
   tambi
   noma
   tiling

b. ngogino
   tambo
   nomo
   tiling jango

E: SUBSTITUTION

Ni I ngoging ta
tata
tambi ta
nata
ya tiling ta
ya noma ta

F: TRANSFORMATION

a. Kana ta
kana tambi
kana ngoging
kana na
kana a'tiling

b. N'ti ta la
N'te tambi la
N'te ngoging na
N'te na la
n'te a'tiling na

G: EXPANSION

A'be Leman Street
n'bedi kungo to
A'be Leman Street bedi kungo to
Half Die
A'be Half Die Leman Street bedi kungo to
Banjul
A'be Banjul - Half Die Leman Street bedi kungo to

H: TEACH the parts of the body:

Singo
Bulo
Tulo
Bombango
Nungo
Nya
Do
Kungo

I: QUESTIONS

1. I ka mune nyonko to?
2. I ka mune la?
3. I bi lala ming?

4. Nyonkoto!
5. I ka mune batu?
6. Peace Corps Office be ning to?
7. Basse Garaso be ning to?
8. I be ta ning?
9. I bi na je?
10. I bulu baa le?
11. I mara le?
12. I be na diya ta Alah ye?

J: SITUATION

Have the students each pray like a muslim but only stating the physical positions instead of reading verses from the Quran.

DIALOGUE TANG NING FULA-NJANGO

Introduction

In the past, clothing typical of The Gambia was the "kulembeng" and the "simbong". Both men and women wore the "kulembeng" which was a two-strip type of skirt about knee length. One strip covered the front and the other the back. On the sides were short strips, a quarter of each of the long ones in front and behind. "Simbong", still worn by men today, is a type of trousers just like a pair of shorts, but bigger, and is usually knee length.

Arabs brought the Islamic religion which required long dress for both men and women. The men had "kaftans" (long half-gowns), and women had something similar to the dress of the Elizabethan era. Elders, however, still retain this style, having made only a few changes. For head dress, the elderly and middle-aged women used "kala" and "puff". The "puff" looked very much like the present day afro, but was made of wool. "Kala" is still used by some Catholic elderly women when they have important occasions to celebrate.

As late as the mid-fifties, youths still wore "kulembeng" while elders used "simbong" and frocks and gowns (waramba). Old "simbongs" were used when working on the farm. Up to date farmers, especially in the Mandinka areas, still have simbongs for working on the farm.

European influence brought about changes in the traditional dress. This influence was first noticed on the educated Gambians. Today many Gambians wear European dress such as shorts, skirts and pants.

During the last two decades, fashions in dress have undergone a lot of changes, especially on the side of women and youths. For conventional dress, men put on a suit (coat, trousers, shirt, tie, etc.). The Mandinka women still retain their pride in putting on big gowns on important occasions. For teenage girls and young women, there are blouses and skirts, mini-, maxi-, and micro-mini skirts, hot pants, "get down", and patches that are presently in fashion. Boys have shorts, pants, "tip" (pants with bell bottoms), get down and also patches.

For every occasion, there is a particular type of dress. In all Muslim functions, the gown is very popular, especially the white ones. The dress for one going to a funeral service is different from that of a wedding only by the additional strip of cloth hung on the shoulder or on the head, and the sorrowful facial expression in the case of a funeral. Widows, during the period of mourning, are either in complete white or complete black with a head tie, frock and pagne.

Those who are just from circumcision also have their own special dress which they put on for about two weeks.

Dialogue

| | |
|---|---|
| Pob ning Momodou: | Salamalekum? |
| Karral la: | Malekum salaam |
| Momodou: | Nga karra lo le soto |
| Karral la: | Juma? Ite le mu bang for tubabo |
| Momodou: | Ate le mu |
| Karral la: | I la fita mune kara la? Ah: Ite la nying, chubo (karabulo) nyi nya ta |
| Bob: | Baa ke |
| Karral la: | I be a'kara la mune ti? |
| Bob: | Simiso |
| Karral la: | Yoo - I si na a'kama sining wura ro |
| Bob: | Jelu le mu? |
| Karral la: | Dalasi nani dorong nemu |
| Bob: | A'tala |
| Karal la: | Ah: Ite fanang. Boh; yoo |

Drills

A: SUBSTITUTION

1. N'ta ta karra lo le la
   I ta ta
   A'ta ta
   Nn'ta ta
   Ali ta ta
   Ii'ta ta

2. Ite le mu fo nying tubabo
   Ate
   Nte
   Iitolu
   Atolu
   Momodou

3. N'la fita ye simiso le kara nye
   kurrto
   dondiko
   nafo
   dagito
   robo
   dopeo
   warambo
   foroko

4. I si na a'ka ma sining (soma) wuraro
somanda (seilo)
tilibulo (tilinkungte)
silimka
alansaro
fitiro

B: TRANSFORMATION

| a. | | b. | |
|---|---|---|---|
| | a'nyinya ta | | a'mang nyinya |
| | a'mulung jawuta | | a'mang mulung jawuya |
| | a'sita | | a'mang sii |
| | a'pare ta | | a'mang pare |
| | a'sutuya ta | | a'mang sutuya |
| | a'janga ya ta | | a'mang janga ya |
| | a'doya ta | | a'mang doya |
| | a'dete ta | | a'mang doya |

C: EXPANSION

I lachubo (karabulo) nyi nya ta
Ite dung
Ite dung I'la chubo nyi nya ta
N'ko
N'ko ite dung I'la chubo nyi nya ta
Baake
N'ko ite dung I'la chubo nyi nya ta baake

D: SUBSTITUTION

Ah! ite fanang
ate fanang
nn'tolu fanang
atolu fanang
Bbou fanang
N'te fanang
Fatou fanang
nying fanang

E: TRANSFORMATION

| a. | b. |
|---|---|
| Ite daal | Ite fanang |
| Ate daal | Ate fanang |
| Nn'tolu daal | Nn'tolu fanang |
| Itolu daal | Itolu fanang |
| Nte daal | Nte fanang |
| Fatou daal | Fatou fanang |

F: QUESTIONS

1. Bob I la fita mune kara la?
2. I'la ... nyi nya ta? (whatever the trainee has)
3. I'la nying domdiko mu jelu le ti?
4. I'ye simisi jelu le soto?
5. I'ye kurrti jelu le soto?
6. Feto le be I'la? (teach "feto")
7. I bi na a'akama sining (soma)?
8. Juma le ta mu le tamu simiso ti?
9. Ite le mu fo a te?
10. Juma?

G: SITUATION

Arrange with a tailor or seamstress in the target language to have a dress made.

## DIALOGUE TANG MING SAPA

### Introduction

There are a lot of musical instruments which are typical of The Gambia and Senegal, some of which are the halam, kora, balafon, riti, saharr and tama.

The kora is the most known instrument with which tunes of famous Mandingo songs are played including the National Anthem. This instrument is made of calabash, skins and strings.

People do not normally dance to kora music.

"Sewruba" is Mandingka dancing. There are three drums in all. Two are short and beaten by men sitting, and are hung on the shoulders of the chief drummer who always has a whistle. This is one way one can tell the difference between Wollof and Mandingka drumming.

Mandingkas are some of the best singers if not the best in The Gambia. Also they dance well to the rhythm of the drum on their feet. The hands are stretched out while dancing like the wings of a bird gliding in the air. Dancing to the rhythm begins with the feet and transfers to the hands towards the end of the dance. Dancing is done in turns. Sometimes people dance in twos as a sign of friendship or relationship.

### Songs

Mo bee la fi ta sibi to suto la
Mo bee la fi ta sibi to suto la
Mo bee la fi ta, mo bee la fi ta,
Mo bee la fi ta, mo bee la fi ta
Mo bee la fi ta sibi to suto la
Mo bee la fi ta sibi to suto la

***

London jani ta, London jani ta
Jana jube, jana jube
dimba, dimba,
dimba, dimba
A'dung n'tolu mang gio seto

## DIALOGUE TANG NING NANI NJANGO

Dialogue

Bob: Inte fanang!
Momodou: Mune mu
Bob: Nyinata wo sungkuto ming ka na jang wati o wati
Momodou: Juma. Sungkutu koyo le mu bang?
Bob: Fang fang. Ate lemu
Momodou: Ato mu Isatou N'Jie le ti
Bob: I sinyo le mu
Momodou: Ha de n'sinyo le mu

Bob ning Momodou ye nyo jube.

Drills

A: SUBSTITUTION

1. Inteh fanang!
   Iteh
   Ateh
   Intelu
   Atelu
   Itolu

2. Inteh dung?
   Iteh
   Ateh
   Intelu
   Atelu
   Itolu

B: TRANSFORMATION

| | |
|---|---|
| Nyinata a to la | Ngaa to lon ne |
| I nyinata a to la | Yaa to lon ne |
| A nyinata a to la | A yaa to lon ne |
| Nyinata a to la | Ngaa to lon ne |
| Ni nyinata a to la | Ali yaa to lon ne |
| I nyinata a to la | Yaa to lon ne |

C: SUBSTITUTION

Ngaa lon ne
Yaa
A Waa
Ngaa
Ali yaa
Yaa

D: TRANSFORMATION

| | |
|---|---|
| N'to mu ..... | ..... le mu n'to ti |
| Ito mu Isatou le ti | Isatou le mu ito ti |
| Ato mu Momodou le ti | Momodou le mu ato ti |
| Ito mu ..... ning Momodou le ti | ..... ning Momodou le mu ito ti |
| Ali la to mu Momodou ning Bob le ti | Momodou ning Bob mu ali to ti |
| I to mu Momodou ning Bob le ti | Momodou ning Bob mu ito to ti |

E: GRAMMAR

| | | | |
|---|---|---|---|
| Na | 1st person possessive pronoun | ) | |
| Ila | 2nd person " " | ) | singular |
| Ala | 3rd person " " | ) | |
| | | | |
| Na | 1st person possessive pronoun | ) | |
| Ali la | 2nd person " " | ) | plural |
| (Itolu) I la | 3rd person " " | ) | |

F: DOUBLE SUBSTITUTION

1. Nga to lon ne
   Yaa to lon ne
   Yaa kontongo lon ne
   Ava kontongo lon ne
   Ava suo lon ne
   Ngaa suo lon ne
   Ali yaa suo lon ne
   Itolu yaa suo long
   Momodou ning Bob yaa to lon ne

2. Inte nsimyo le mu
   Iteh
   Ateh

Inteluu nsinyo le mu
Ateluu
Itoluu

G: Ask the students to construct sentences using this table.

| | | | |
|---|---|---|---|
| Inteh | na | sinyo | le mu |
| Iteh | ita | sinyo | le mu |
| Ateh | ala | sinyo | le mu |
| Intelu | na | sinyo | le mu |
| Atelu | ali la | sinyo | le mu |
| Itolu | I/itolu la | sinyo | le mu |

H: MONOLOGUE

Nying mu Dodou Sanyang le ti. Momodou fama
Bi mu teneng lungo le ti
Mati-juma le kumata?
Talang worowula sumanda le kumata

Nfa Dodou le?
Nfa Dodou wuli-ta
Abe ku ola
Aka ala fengolu le dung

Talan worowula tambi ta minitii tang ning lulu
Nfa Dodou be dosamola
A be ta do kuo la

Ta lang sei ning tala le kumata
Abe dokuola ala doku du la to

Talang saba le kumata
Nfa be sai la
Abe kontongo la
Abe fonyo kang

Talang lulu le kumata
Abe salo la
Jalang sei le kumata
Abe simang na

Talang tang ning to le kumata
Nfa Dodou be sino la

I: SUBSTITUTION

1. Bi mu teneng lungo le ti
talata
arabo
aramesa
arjuma
sibiti
alahadi

2. Mati juma le kumata
sita

J: DOUBLE SUBSTITUTION

Talang worowula samanda
Talang saba somanda
Talang saba suto
Talang kononto suto
Talang kononto woraro
Talang tang woraro
Talang tang tilibulo
Talang tang ning kiling tilibulo

K: SUBSTITUTION

Nfa Dodou kuni ta
wuli
kontong
simang
dasama
futa
ta
na

L: TRANSFORMATION

| | |
|---|---|
| Abe kuo la? | Abe kuo la |
| Abe dokuo la? | Abe dokuo la |
| Abe fonyo la? | Abe fonyo la |
| Abe simango la? | Abe simango la |
| Abe domorola? | Abe domorola |
| Abe sino la? | Abe sino la |

| | |
|---|---|
| Talang kiling kumata | Talang kiling tambi ta |
| Talang fula kumata | Talang fula tambi ta |
| Talang lulu kumata | Talang lulu tambi ta |
| Talang tang kumata | Talang tang tambi ta |
| Kontongo sita | Kontongo tambi ta |
| Simango sita | Simango tambi ta |
| Dasamo sita | Dasamo tambi ta |

M: EXPANSION

Talang kiling kumata
Ningto
Talang kiling ning to kumata
Burama be kontongola
Talang kiling ning to kumata Burama be kontongo la

N: TRANSFORMATION

| | |
|---|---|
| Burama be kontongo la | Abe kontongo la |
| Burama be simango la | Abe simango la |
| Burama be dasamo la | Abe dasamo la |
| Burama be fonyo kang | Abe fonyo kang |
| Burama be gi la | Abe gi la |
| Burama be ku la | Abe ku la |

O: QUESTIONS

1. Mune mu?
2. N'ko?
3. N'ko mune mu?
4. Yaa to lon ne?
5. A tondi?
6. Ate le mu?
7. Ila sinyo le mu?
8. Nying ne mu .....? (someone in the class)
9. Nying ne mu Burama ti?
10. Mati juma le ti?
11. Somanda fo woraro?
12. I wuli ta?
13. I kuni ta?
14. I fonyo ding ta?
15. I kontong ta?